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43. 1144.



THE
DIVINE HEADSHIP
AND
UNITY OF ISRAEL

SCRIPTURALLY VINDICATED.

Judæi.

“Wherefore, be ye not unwise, but understanding what the will of the LORD is.”—EPHESIANS V. 17.



LONDON:

SIMPKIN, MARSHALL, AND CO. STATIONERS' COURT;
DAVID BATTEN, CLAPHAM COMMON.

1843.

2-1 3.

THE
DIVINE HEADSHIP,

ETC. ETC.

IN seeking to repay that debt of gratitude of which our spiritual privileges are the evidence, let us, with a single eye to the glory of the God of Israel, enquire what is his will concerning his people, whose regeneration is individually accomplished when they are enabled to manifest, by "the righteousness which is by faith," that they are the true children of Abraham, "the friend of God;" lest, in the neglect of "brotherly-kindness and charity," we should, as individuals, "have left undone those things which we ought to have done," and lest, by casting stumbling-blocks in the way of the blind, or in causing them to stray into the thorny labyrinth of assumption and "will worship," we, as a Society, "do those things which we ought not to have done."

It concerns us much to know a great Scripture truth, which we shall never learn from the theology of the times; viz., that the god of this world, or age, is at once the adversary of the Messiah, the deceiver of the nations, and the accuser of the brethren; and that in this threefold manifestation of enmity, the "enemy of all righteousness" comes not to us in the revolting deformity of his essentially evil character and action, but under the specious title and office of "a messenger of light."

Such is the testimony of Scripture ; and as we are never so much in danger of being beguiled by those blinding and inebriating influences of which the god of this world has the possession and disposal, as when we are off our guard, we ought not to be ignorant of his devices, lest, instead of resisting, "steadfast in the faith," we are found contending against the Holy One of Israel, who is the immediate Head of his people, and who, as the evidence of their faith and allegiance, requires and enables them at all times, and under all circumstances, to testify to the nations, "The LORD our judge ; the LORD our lawgiver ; the LORD our king: He will save us."

No enterprise can prosper, nor prayer find acceptance, but as we act and ask in conformity with the Father's will ; which the Son was sent to do and to teach.

Correct theories of the Divine nature, and voluntary atonement, and free grace of Him who was at once the "root and offspring of David," will avail us nothing, however strongly we may urge the "many wonderful works" which, in evidence of our zeal, we have done "in his name," if we have lacked that pure love which unites us to the Divine Head and his members. And hence it is, that in having failed to substantiate our relation to the Head by means of our practical kindness to his suffering members, we become identified with the workers of iniquity, to whom "the Just One" shall testify, "I never knew you."

In nothing has the deceiver of the nations more successfully carried on his disguised and covert contravention of the Divine will, than in suppressing the light of Scripture testimony ; whether by sealing it in a dead language, limiting the knowledge of it to segments and deflections, or by compelling it to utter other than its plain truth, by disjointing and mangling it on the rack of accommodation. This ignorance of the truth of God, and this subjection to those errors which, under the title of "helps" and "means," have become its substitutes, has established that false estimate of "the times of the Gentiles," upon which so much "wood, hay, stubble," has been accumulated, and upon which that pure element which shall "try men's works of what sort they are," will act so unsparingly.

What are "the times of the Gentiles;" opened as they were by the absence of the Messiah, the suspension of his law, the banishment of his disloyal subjects; and closed as they shall be by the return of the King, the resumption of his authority, the reconstitution of the house of Jacob as a kingdom, and the resurrection-blessedness of the election of grace, which, as his "peculiar treasure," and as "kings and priests," shall share the glorious triumph of his reign?

To us they are all-important, as a lease of privilege and occupancy, for the use or abuse of which we shall be called to render an account to our Judge, when he shall appear on the throne of his glory, in the city which shall be called "Jehovah is there." But in itself, this season of probation is a *hiatus*, a parenthesis, little accounted of, and frequently overlooked by the prophetic eye, which dwelt with delight on that glorious redemption from the dominion of sin, misery, death, and "him that hath the power of death"—which is beyond it, and which shall reward the travail of His soul, who went forth "sowing the seed" of his kingdom in tears, but who shall "return with rejoicing, bringing his sheaves with him."

What good purpose was to be realized to the nations during their season of privilege and grace? Was it to "transform" the kingdoms of this world into that *nominal* profession of the name of Christ, which, in leaving their character essentially evil, alike insults his name and belies his doctrine? or was it to take *out* of all nations a people, by faith individually translated from the moral darkness of this world's ruler, and who, worshipping the Father in spirit and in truth, shall hereafter serve him in his heavenly temple, wearing white raiment, "the righteousness of saints," and bearing triumphal palms, the victory of faith over the world.

The invitation is to all, "Whosoever will, let him come;" but it is only available to those who are, through grace, made willing to comply with the terms of the invitation.

The relation which the Gentile is called to sustain and illustrate, is that of adoption, which implies transference from the interventional authority which has been substituted for that immediate headship and government with which they are by adoption to become identified. Faith is the means by

which they are enabled to lay hold of the supreme object of faith, and love is no less the cement by which they substantiate their unity in the faith of the gospel.

Apart from this assimilating principle of the heavenly family, we are more hopelessly aliens, and strangers from the commonwealth of Israel, and their covenants of promise—as nominal Christians, holding the truth in unrighteousness—than are the heathen, whose ignorance of privileges which they have never perverted into new occasions of provocation, shall serve as a cloak for their more pardonable offences against the light of nature. And hence it is, that however unprepared they may be, they shall be made the trophies of a grace, the freeness of which is only limited by that practical denial of it which defeats to us its object and end, and the power of which is only counteracted in us by that practical attachment to selfish and worldly interests, which become the means of our exclusion from a kingdom, the elements of which must be *within us now* if we are ever to become “meet for the inheritance of the saints in light.” The occupants of privileges, instead of considering themselves as leaseholders, who are to give an account of their stewardship, have not only assumed a self-entitled possession—based on the extinction of the heirs of promise as a church and people, the irreclaimable alienation of the land of promise, and the perpetual absence of Him who was promised and born “King of the Jews,” and the declared heir of the throne of David—but have, on the warrant thus assumed, established the conviction that they are the grand prototype which the polity of Israel served to typify as that more heavenly order and *ultimatum* to which it was to lead. And thus has it come to pass, that the self-planted and foreign root has ever sought to bear “the natural branches” of the Abrahamic olive, in the condition of “grafts,” sustained *upon* and ministered *to* by that delusion by which truth has avenged the wresting of Scripture testimony. The premonitory rebuke, “Thou bearest not the root,” having been rendered pointless by a fanciful appropriation of the name and titles of Jerusalem, spiritual Israel, and heavenly kingdom, which left the scattered flock (to seek and to save whom the Messiah primarily came) no alternative during the *absence* of their Shepherd, than either to become the

victims of the rapacity or zeal of the undisguised or disguised wolf.

The warning of the good Shepherd reached not the ear of those to whom, in tender sympathy, it was addressed ; they knew Christ only as the patron of robbery and murder—only as the founder of a *new creed*, which, contradicting Moses and the prophets, upheld a “mystery of iniquity” by means of the sword. They knew not that the voice of their good Shepherd (in harmony with Moses and the prophets) sought to prepare them for the inevitable consequences of his absence, and the reign of “another spirit” and “another gospel.” “The time cometh, that whosoever killeth you will think that he doeth God service ; and this shall they do unto you because they know not the Father nor me.” “Beware of false teachers, who come to you in sheep’s clothing, but inwardly are ravening wolves ; ye shall know them by their fruits.” Nor did the “stranger” who destroyed those whom the Shepherd of Israel came (as his first conquest over sin and death) to seek and to save, sustain the condemnatory rebuke which Paul the Jew implies in his sorrowful warning to the flock, “I know that after my departing shall grievous wolves enter in among you, not sparing the flock.”

What are “the times of the Gentiles ?” An interregnum, caused by an absence, out of which has grown—as the evidence of undisturbed impunity, a superinduced constitution and ascendancy, which in works denies God, and which, therefore, the return of the rightful Heir to his redeemed inheritance shall adjudge to that fiery indignation which is yet to be manifested against all unrighteousness. The Lion of the tribe of Judah shall avenge the wrongs of his covenant, of his people, and of his land ; and reign *so*, authoritatively—not alone over the house of Jacob (whom he shall turn from their disobedience), but over those nations who shall survive the fearful harvest-reaping of this Roman empire—that legalized murder shall cease to desecrate human kind and the earth, and “brute force” shall no longer rank man with the beasts of prey.

What are “the times of the Gentiles” in relation to the eternal state which shall succeed this probationary stage of

existence? "A little moment." "For a little moment I have forsaken thee, but with everlasting favour shall I have mercy upon thee, saith Jehovah thy Redeemer."

Such is the healing balm with which the compassionate Intercessor binds up the deep and painful wounds of his people, caused as they are by transgression, and inflicted, as they have been and ever shall be, by the hand of the wicked who forget God. Such is the comfort which he breathes, and wherewith he would even now wipe away the reproach of the desolate, but not forgotten Jerusalem, whose star-like crown of burning and shining lights shall yet encircle her glorious Head, when the mockery of the "thorns and the "reed" shall have ceased to disgrace the holy mountain of the Lord.

"A little while and ye shall not see me," said the Master of the House of Israel. "Ye now therefore have sorrow, but I will see you again, and your sorrow shall be turned into joy." Such was the language which he addressed to believing Jews, who, as witnesses to truth, were "not of this world, even as he was not of this world." "Ye shall weep and lament," said he to his own, "but the world shall rejoice;" and again, "The prince of this world cometh." Why should his absence afford sorrow to his flock, and rejoicing to the world? Because the prince of this world would take advantage of that absence to introduce and mature his devices.

During the times of the Gentiles the scene of occupancy was necessarily transferred from "the vineyard of the LORD" to "the field of the world;" but however overshadowed the *aceldama* of Christendom may have been, or may yet be, with that claim of exclusive right which is arrogated under the title of Catholic, "the Just One" recognises in that universality only two essentially distinct, yet intermingled orders of character—"the just" and the "unjust;" the former being the sound produce of the good seed of the word which he planted; the latter having been by the enemy surreptitiously introduced during "the dark ages," "when men slept." And hence it is, that the same contrast is elsewhere designated and characterised as the seed of the serpent, who shall be left on the field for that overwhelming destruction which awaits it, while

the children of the kingdom shall be transferred to the appointed place of security ; this harvest separation, and the "return" of the LORD of the harvest being in point of time identical. If by means of those blinding influences by which the adversary of the Messiah and the deceiver of the nations beguiles the occupants of the present interval into that erroneous estimate of duty which a false position has occasioned, let them henceforth "hear Him" who hath said, "Every plant which my heavenly Father hath not planted shall be rooted up ;" and no longer expecting from "thorns" "the fruit of the vine"—in other words, from "will worship" the fruits of righteousness—and therefore no longer calling "the election of grace" under the shadow of the bramble, let us henceforth do the will of God in seeking to build up the stock of Abraham on the apostles and prophets, their national Head being at once the Divine Rock and kindred "Corner Stone" of that spiritual sanctuary of which they are by regeneration, as the evidence of faith, to become an integral part,

Let us no longer grieve the Holy Spirit, by which—unless we have received the grace of God in vain—we are sealed unto the day of redemption ; but earnestly endeavour to fulfil the duties of that adopted relation which the grace of God has assigned to us, and, as "grafts" ministered to by the renovating unction of the good olive, "bring forth" the fruits of the Spirit, not only as the evidence that we have been by faith transferred, and that we are by love united, to the elect stock, but in illustration of that essential good which the unity of one Spirit originates, and makes manifest in, and by, such as are thus renewed after the image of the second Adam. The word of God, all-sufficient for every spiritual want, came not *from* but *unto* us: and as that supreme instructor came unto us, not alone in the form of the record which we now see and handle of the word of life, but of that Jew who was born in Bethlehem-Judah of a virgin, of David's house and lineage—"their debtors we are," as well for "their spiritual things," in which we are invited freely and largely to participate, as for our "salvation," which "is of the Jews."

Our duty—our first duty—is plainly to return to the people from whom came to us the word of God, the inestimable gift,

in the same purity and fulness; and freely having received it, let us give it freely, that thus "through our mercy they may receive mercy."

In returning "the law and the testimony" pure from all mortal defilement, the Jews shall not only be enabled, as in a clear mirror, to discern the manifold offices which their Redeemer sustained in order to effect his gracious purpose of the redemption promised to the fathers—but thus shall they learn to cast off the dark covering which has so long intercepted the light of "the Sun of Righteousness," and that healing for them, which is under his wings; while, instead of receiving their spiritual supplies from empty "cisterns" and dry "cribs," which have hitherto kept them lean, and groveling, and morally diseased, they shall awake to "their high calling," and henceforth drink pure truth at the Fountain Head.

Let it ever be remembered, that as Jehovah is the immediate Head of Israel as a church, and the immediate Ruler of the House of Jacob as a nation (the former being his "peculiar treasure," and the latter his "peculiar people"), to invade a prerogative so awfully asserted and guarded, and of which he is so jealous (not only for the honour of his Name, but for the good of his people), is fearfully to call forth his avenging wrath. For as he will not give that glory which is due to his Name to "graven images," the work of men's hands, neither will he share the honour which is due to his Word and Spirit with the powerless, and conflicting, and self-contradictory devices of men's minds—material and intellectual substitutes being alike forbidden to his people.

Under the deadening and darkening influence of interventional authority, the house of Jacob has long been left to "grope as the blind;" so that not only have they never been able to find "the wall" on which to lean their weary hope, but they have continually "stumbled" at the lowliness of their chief Corner Stone, in whose graces they would have seen "light and perfection," had their senses not been under the influence of those "builders" who "rejected" him; and who but for the paralyzing question, "Have any of our rulers believed in him?" would have recognised that wisdom, power, righteous-

ness, goodness, and mercy, which was the manifestation of the Father of Lights. The "blind led the blind," and thus both were hindered from that recognition of the way, the truth, and the life, by which the Father sought to reclaim them from the transgression and unbelief by which they had alienated themselves from the light of his countenance.

But in the emancipation of their mind and conscience from the heavy and burdensome ceremonial with which rabbinical authority so long encumbered the simplicity of truth, and closed their eyes against the light of it (alike making "void the law," and explaining away the integrity of the prophets), the eyes of the blind shall see out of obscurity and darkness; and not only shall the law become "a light to their feet," to keep them from stumbling at the record which the Most High hath given of his own Son; but the pure element of the law, which is love and life, shall be in them as a purifying and assimilating fire, resolving every desire and affection into that absolute unity which is in God, and which, by the ministry of his Word and Spirit (the divine means to the accomplishment of this end), must be in the sons and daughters of the Almighty.

In returning to the people from whom we received it the Word of life, we prove that we have a single eye to the glory of God, and commend the doctrine of their Immanuel, whose Name we thus glorify.

In the days of Isaiah and Jeremiah, and no less during the personal ministry of the promised Prophet—the teacher of righteousness—there existed an impenetrable barrier to the introduction of the light of God, in the authority of a time-corrupted priesthood, whose ordination (indisputably divine) was perverted to the shutting out of that pure light by which the Messenger of the Covenant shocked the prejudices and tested the character of those who, resting in a hereditary and official security, and in the antiquity and splendour of a divinely-appointed ceremonial (the ordinances of which had become substituted for that spirit and life which they were designed to typify and shadow forth), had lost sight of that higher and more perfect order of priesthood which belonged to the Son of God, whose eternal and unchangeable priesthood,

was foreshadowed by the priest of Salem, to whom they who ministered in the material sanctuary paid tithes in Abraham, their federal representative, when that priest, who was King of Righteousness and Peace, met him after the defeat of the confederate adversaries with bread and wine. And hence it was that, wrapt up in the obscurity of their own limited and one-sided views, they sought justification for their unbelief in the question, "By what *authority* doest thou these things?" (healing all manner of disease, opening the eyes of the blind, and re-animating the dead,) "and who gave thee this authority?" Not only were they prepossessed with the notion that nothing good could come out of Nazareth, but that nothing worth listening to could come from lips not duly authorized to speak to the people.

But now there is no sacerdotal dignity to be affronted by an informality, accompanied by such disturbing intensity of light, and so astounding in its pure simplicity of mode, and therefore no resistance has to be feared from the ministration of the Word of God. There is but one lingering hesitancy on the part of the Jews of the nineteenth century, and that is, in withdrawing the interventional scaffold which rabbinical authority has supplied, that the ignorant mass who have no other standing, would be precipitated into infidelity—or, what is worse, that nominal Christianity which perverts the grace of the Messiah into a plea for continuing under a new phase of transgression, notwithstanding that the incarnate Lawgiver has given a new power, by which his laws should be written on the heart and in the mind of his regenerate subjects.

The time is favourable : the field is open for a glorious competitorship in this work of faith and love. The cry is simultaneous, and the desire universal, for education—*scriptural education*.

The Jews could but admire that zeal which would convert them into the friends of God, by a return to the faith of their illustrious ancestor : for it is not to the recorded character or doctrine of the Prophet like unto Moses that they object; it is not therefore against the reception of this all-important means of testing those claims which he rests upon the testimony of Moses and the prophets, concerning his ministry,

character, office, and doctrine, that they protest; it is against the clogging of the inestimable gift with unscriptural, and to them fearfully dangerous, conditions, which are even now resisted on sufficiently good grounds, but which, the more they become practically cognizant of "the truth as it is in Jesus," they will the more determinedly resist—even unto blood. They have erred grievously from the way of their Lord in calling man "master;" but obstinate as has been their attachment to their "master's crib," the stupidity of leaving that for another is even more fatally an evidence that Israel "doth not know" Him who is their Master; his people doth not consider the hand which would feed them with that living bread which strengtheneth and refresheth, and that living water which renovates the heart.

O Israel, thou hast sold thyself, and for what? But thou art redeemed without price! Thou hast nothing to offer but provocation; but that grace to which thou owest thy salvation overcometh thy evil with His good, and thus out of enemies raises friends, who shall, prodigal-like, turn in disgust and loathing from the husks of this world's children, and with new desires, to which Eternal Wisdom alone can minister, they shall, in deep contrition, and with full purpose of heart, after the renewed obedience of love, return to their own LORD, who shall "receive them graciously, and love them freely," "blotting out as a thick cloud their transgressions;" and that not for the sake of their fathers, but for his own Name's sake, remembering their provocations no more.

The Jews thus happily delivered from the fear of a conventional trap, the bait of which is fatal to the national existence of those who covet, or are ignorant of it, shall learn to shield themselves in the invincible strength with which the Captain of the LORD's host, the true Joshua, would arm them for the defence and maintenance of the unity and righteousness of the faith once delivered to the saints, and which shall yet be manifested in their Theocracy, when one spirit constrains them to the government of one will, that of their supreme Benefactor.

They would neither have cause to fear that "the chaff" which rabbinical authority has made sufficiently empty to be

carried away, and driven about "by every wind of false doctrine," would become proselytes, or that true Jews, as believers, would be so besotted as to consent to that "cutting off" which is threatened as the "curse" of the disobedient who break covenant with their unchangeable Redeemer.

In their national position the Jews may receive and glorify the truth as it is in Jesus, as free men; whereas schism from that essential unity which is in their immediate relation to their Divine Head, constitutes the proselyte a subservient tool, whether in the condition of *employé* with or without "lawn."

The Jew, in his own standing, is empowered to contend manfully for the truth. The proselyte is, *out* of this standing, rendered powerless by the fear of losing or the hope of gaining that good opinion of his employers and patrons which his subserviency must secure. The Jew having renounced his own "filthy rags," and having received as a free gift that pardon, acceptance, and justification which the Redeemer wrought out, and by which he now endows him as a free man, becomes alive to that spontaneous feeling of gratitude which unmerited kindness inspires. He "loves much because much has been forgiven." Not so with the proselyte: he seeks in the righteousness of the Messiah rather a convenient covering under which to hide that "naked" state in which he continues to transgress, than to procure from him that white raiment which is the personal righteousness of saints; and thus he has yet to obtain, in the form of actuating principles, that righteousness of the Spirit of Truth by which he is to prove his faith.

A mode of seeking the good of Israel, so unalloyed in its principle, and so accordant with the spirit of the gospel in its character, would surprise the Jews with a surprise but second to that joyful incredulity with which they shall one day hail the return of their captivity, "as streams in the south;" and that too in the form of an illustration which they have hitherto so greatly required, at once to commend to their admiration "the truth as it is in Jesus," and to prove the disinterestedness of those who call themselves the friends of Israel. And thus, instead of the abhorrence of every loyal subject of the King of Israel, the Society, in being "well reported of among all the nation of the Jews," would, like the noble

Roman, find that their prayers and their alms come up with acceptance before God; and they would experience, as he did, that blessing on their households which is the reward of those who bless Israel. We would accompany the *unsold* gift of "the law and the testimony," with the record which God gave of his Son, whom to know, as "the wisdom and power" by whom He manifests himself, is Life.

Therein the upright mind would recognise the same unchangeable "Messenger of the Covenant," who in each new form which the work of redemption required that he should sustain, sought to gather his people under his own immediate protection, in the city of "the great King,"—but "they would not"—they rejected Jehovah from being king over them, and desired to be as the nations.

They will ponder the undeviating unity of the Divine purpose, however variously manifested; and will not, like their ancestors, limit His Spirit, but learn the value, and take the good, of every one of the manifold forms by which the wisdom and goodness of the Most High sought to reclaim his backslidden people to that conformity to his will in which is life, joy, and peace.

They will not "provoke" Him who is full of compassionate affection, and forgiving power, as their forefathers provoked the same Messenger, in a form which could "not pardon," because it could not atone.

They will not doubt that Immanuel could be enshrined in a material fabric, taken from the substance of a virgin of Israel, any more than that the same Light and Life was enshrined in the tabernacle of Shiloh; and they will no more doubt that their transgression could cause the Godhead to "forsake" and take away one material sanctuary than the other.

They will obey God, by hearkening to the Prophet like unto Moses, who speaks "the words of God," and who thus, as the life, the truth, the way, seeks to lead back the wanderers who have "all gone astray," to their source of true joy, and their centre of enduring peace.

They will recognise in "the Lamb of God," on whose guiltless head was laid the iniquity of all, that form which was

graciously sustained by their Redeemer, to procure their discharge from that condemnation of the law under which they more and more helplessly groaned ; and they will no less recognise in "the Lion of the tribe of Judah," that form in which he will come speedily to avenge the quarrel of his covenant, his people, and his land.

They will no longer "grieve the Spirit of God," which spake by their prophets, in *limiting* the dealings of their Redeemer to one narrow rule, for which their faith demands some precedent in former experience, remembering, that even as there was no precedent for the destroying flood in the days of Noah, so there was none for that visitation which overtook as a snare the dwellers in Jerusalem, and which fulfilled the testimony of their prophets, in delivering over to the iron of Rome "that once for all" sacrifice and oblation ; which renders those who "rejected and despised him," free of whatever interposed between them and their God, and thus claims for grace that obedience of the heart which a love so overwhelming was designed to awaken and secure.

They will no longer take a one-sided view of a two-fold blessing and glory, but "believe *all* that the prophets have spoken," as well of his sufferings as "a sin-offering," as of the glory which shall be the result of his voluntary expiation of that transgression which separated, and which, if persisted in, more fatally separates from God under the grace which awakens gratitude, than under the law which condemns sin.

They will, in the noble acts of "the Messiah cut off," "whose flesh saw no corruption," and whose "soul was not left in hell," acknowledge their glorious Champion, who invaded the dominion of the captives of death, and having met and satisfied the demand of their inexorable creditor—the righteous law, which was thus maintained inviolable—and having overcome, by means of *death*—which the law required as the penalty of transgression—that claim "to have and to hold," with which *transgression* had armed "the enemy and accuser," whose plea was thus silenced—and having ascended on high, and having entered into that holy place, after the pattern of which Moses was commanded to make all things in the

material tabernacle; who received gifts, glorious gifts, "in the man," that he might hereafter dwell with the love-subdued "rebels," whose evil he thus overcomes with His good.

They will recognise in the priest of Salem—who received gifts from Abraham, when he came forth to bless him with the symbols of that broken body and shed blood by which comes the blessing from on high—the vicegerent of one unchangeable Priest who continually makes intercession, according to the will of God, for Jerusalem, whose walls are continually before him, "graven," as is their memorial, "on the palms of his hands."

They will learn to compare and estimate aright that higher and nobler order of priesthood, which, instead of succession, is unchangeable; which, instead of being transmitted from mortal to mortal, is ever exercised by the Son of God; and which, instead of wrapping up that spirit and life in ordinances which profit nothing (unless they are spiritually discerned) showeth plainly of the Father.

They will see the prefiguration of this Divine Intercessor—who shall be a Priest upon his Throne—in the King of righteousness and peace, who was priest of the Most High God in Salem, and who came forth with the symbols of that broken body and shed blood, through the spiritual discernment and receiving of which, Abraham and his seed, who paid tithes of all, shall inherit the promises, and triumph over the confederate powers of the adversary.

Great as shall be the glory of the terrestrial sanctuary to which the Deity of the first shall return, they shall thus learn that far higher shall be the glory of the celestial. "The lights of the world," who having "turned many to righteousness, shall shine as stars for ever in the kingdom of their Father," and who having participated in the sufferings of their glorious Head, shall reign with him over the house of Jacob, and the subdued nations of the earth.

They will *now*, therefore, in the full confidence of faith in the all-sufficient merit of their Intercessor, as well as of his generous and all-overcoming love, feel and wait as felt the congregation of old, when, at the door of the tabernacle of witness, they waited for the coming forth of their advocate and me-

diator; and turning from their disobedience "to the wisdom of the just," be ready to welcome Him who cometh to "take to him his great power, and reign," thus glorifying his declaration, that his holy house shall be desolate "until the time" when a new and willing generation should rise up to bless Him "who cometh in the name of Jehovah."

But although as a Society it were wise to retrieve our errors before the night cometh when the God of Israel shall do "his strange work" "alone," let it never be forgotten, that we have, as individuals, a distinct and clearly defined province of duty assigned to us, not only as the evidence of our faith in Christ, but as the test of that love to Him by which the reality of our faith shall be manifested as the procuring cause of that "Come, ye blessed," or "Depart, ye cursed," which is now upon record, and which He shall pronounce upon the throne of his judgment and glory, when the privileged "nations" are gathered to render an account of their spiritual privileges, and when His suffering "brethren" are found to be that "battle axe" by which he thus breaks to pieces "nation and kingdom, man and woman."

In the Holy Scriptures we find "admonition" and "correction," as well as instruction in righteousness. Let us, therefore, regard the experience and the condemnation of the nations of antiquity as so many beacon-lights, to ward us off from those sins against the LORD's people, on which, as so many sandbanks and sunk-reefs, they made shipwreck, whether in those national or confederate acts of neglect or violence by which they procured either their exclusion from the congregation, or their irrevocable extinction from under heaven. And while we regard with awe this undeviating line of procedure in the self-procured judgment of the heathen nations, let us take encouragement in those individual examples upon which "the Just One" has set his approving seal; for, alas! as a kingdom, the unrepented and unredressed wrongs of Israel are that sinking "millstone," the weight of which—rendered intolerable by the power of gospel principles—shall carry to "the perdition of ungodly men" those who have done despite to the Spirit of grace.

When the LORD called his people from the ignominious

bondage of that interventional rule under which they were prostrated in Egypt, he required that the nations who heard of the noble acts of his right hand should acquiesce in his purpose, and conform to his will, which was, that Israel should, as free men, serve Him in and by the messenger whose presence delivered them out of the iron furnace, and that they would prove their faith in his great power, and their willingness to co-operate with his will, by ministering to his people such things as the emergency of the case required.

He could sustain them in the wilderness, where there was "neither storehouse nor barn," by his Word as "bread from heaven," and as water from "the rock which followed them;" but while they were within the reach of human sympathy, he required that the Gentiles should minister such things as they had to bestow for "the wants of the body."

The confederate descendants of Lot came not forth to meet the LORD's people with "bread and water." And what to themselves was the consequence of a neglect which alike demonstrated inhumanity, envy, and disregard of "the operations of Jehovah's hand?" They procured perpetual exclusion from the congregation of Israel, with which by adoption they would else have been blessed, as partakers in their promises.

The host of Amalek signalized their hostility to the LORD's will, by acts of violence. They smote the hindermost—"the weak and weary"—of the flock. And what did Amalek gain by thus touching the apple of His eye who is "afflicted in all the afflictions" of his people? "The name of Amalek shall be blotted out from under heaven." "Amalek was chief of nations, but his latter end shall be, that he perish for ever." "The Lord shall make war with Amalek from generation to generation." In Haman perished the last literal representative of this accursed race; but there must be a spiritual Amalek, with whom this fearfully unequal war shall be carried on to the latter end, when they, as Jehovah's adversaries, shall perish for ever.

The same rule invariably applied to those nations who "oppressed," or "helped forward the affliction," of the LORD's "banished," or "rejoiced at their calamity." For although he

permits "the nations who forget God" to be the rod of his people's chastisement, the rod—especially the *antichristian* rod of his anger—is ever that of his curse.

The Roman centurion prayed "for the peace of Jerusalem;" and he found that to love her is to "prosper." He also ministered to her poor; and he found that in so doing the LORD repaid him in blessing on his household.

To him it was said, "Thy prayers and thine alms are had in remembrance before God:" and of him it was also said, that he was "a just man, one that feared God, and was of good report among all the nation of the Jews."

The nation of the Jews is easily and deeply impressed by acts of God-fearing, in other words, disinterested kindness; and therefore that system, or individual, must be essentially evil which, or who, is had in bad reputation among all the nation of the Jews.

Another exemplification of brotherly kindness in an enlarged and elevated view of the Theocratic relation of Israel, is recorded in the case of another noble Roman, who sent the elders of the synagogue at Capernaum, to entreat that the healing power of the Word of God might be extended to "one dear to him," who, discerning in a *human temple* the majesty of the *Divine Name* which it enshrined, entreated that he should only *speak the word*, which would be authoritative as His power to restore the dying man.

It is true that the ministry of "the Prophet like unto Moses" was for "the lost sheep of the house of Israel"—to heal and restore them was he sent; but the plea was irresistible to Him, who reckons as done to himself the least act of genuine kindness to the flock of his pasture. "He is worthy," said the elders, "for whom thou shalt do this, for he loveth our nation, and hath built us a synagogue." He spake the word—and the man at the point of death was immediately restored.

In that parable in which our Lord illustrates the true friend, we find his approving seal set, not upon the dignitary or the functionary, who limited their friendship to spiritual theories, but upon the good Samaritan, who, instead of "passing by on the other side," in the true spirit of that love

which "seeketh not her own," and which is "full of mercy and good fruits, without partiality and without hypocrisy," no less comforted the heart of the plundered and wounded Israelite by his compassion and sympathy, than substantiated his own relation to the God of Israel, by binding up his wounds, and tenderly caring for him, not only at the expense of his purse, but of his personal convenience. Let us consider *who* asks us the question, "Which of these, thinkest *thou*, was friend to him who fell among the thieves?" Have we, like the dignitaries in whom the love of God dwelt not, limited our ministration to spirituals, to the neglect of "brotherly kindness and charity?" Let us cease to do evil, and no longer offending God by a compromise of gospel principle, apply that remedy for our former ignorance or delusion which is prescribed by the Physician of souls in these words, "Go and do thou likewise."

We occupy an infinitely more responsible position, as respects privilege, than those nations or persons who have been brought forward to prove that love is that fulfilling of the law which is required in attestation of faith in the Gentile, even as obedience to determinate commandments is required to prove the sonship and allegiance of Israel to their Divine Head. The more highly exalted, therefore, we stand in the means of knowing the will of God, the more correspondingly deepened becomes our condemnation, as nations, as bodies corporate, or as individuals, in the perversion of that grace which, by touching the cold, hard, self-seeking, world-loving heart, should have led to unfeigned contrition, *so* touching it with a sense of unmerited goodness, as to make it overflow with a gratitude which seeks nothing so earnestly as that conformity to the Divine will, which yields a revenue of illustrative and practical praise to his Name.

Alas! it will appear, when too late, that to "teach the fear of the LORD by the precept of man" is no less condemnatory now than when this departure from the living God was rebuked by his messenger. "Should not a people seek unto their God? for the living to the dead." And the same Word of God, who said at one time, "Bind up the testimony, seal up the law among my disciples," said at another time to his disciples,

"In vain do ye worship God, teaching for doctrines the commandments of men."

It will never be said to individuals or to a Society, "Inasmuch as ye have not supplied the spiritual wants of these my brethren, ye did it not to me." Would that the absurdity which is implied in the idea had been the security against that practical manifestation of the anomaly which has produced so much misery!

The voice of the Shepherd who gave his life for the flock being in perfect harmony with the one Spirit which spake by Moses and the prophets, invites such as have an ear for that harmony, from the cistern devices of man to the living fountain which springs up in those whom it renovates, to its Divine source; whilst the least of the flock may "look," as do "the angels," into the pure depth, and therein "see God."

The Jew, therefore, who knows the voice of his only Lord, to whom he owes an allegiance which has been won by every tie, Divine and human, will not listen to the misleading call of "strangers," nor abandon the rabbinical, to come under the dominion of that more ignominious yoke of spiritual bondage, which is found in the hierarchal order. The Jew can never be isolated until, by straying into the devious path of "will worship," which never did or can lead to peace, he departs from that headship in which is the unity of faith, love, and peace. He must have listened to "the much fair speech of the stranger which flattereth with her lips,"—must have been seduced from the "good old paths," and by the light of her marsh-meteor must have mistaken her sand mirage for that holy commonwealth of the redeemed which shall descend out of heaven as a bride gloriously adorned with essential graces,—the "King's daughter being all glorious within"—before he ceases to be one of many members, all actuated by the will of their Head, and all sympathising with the honour or the suffering of each other, as defenders and maintainers of his headship, and as witnesses to his truth.

It is not with Israel as with the nations, in position or in character: with them there is no medium. As a tree they are good for nothing; as a fruit-yielding tree they are good for much. By faith and allegiance they are a "noble vine,"

wholly a right seed, yielding freely that generous fruit "which maketh glad the heart ;" in unbelief and transgression they are fruitless, and therefore useless.

These extremes, which should characterize the posterity of Abraham, were foreshown to him under the imagery of that which is most gloriously elevated in relation, character, and destiny, and that which is most abject and dishonoured : as "stars," all governed by one fixed principle of action, and devoted to one beneficent end—that of giving the light which they immediately receive from the glorious Sun of their system to the nations of the world. The other order, as the "dust trodden under foot" by the nations of the world. It matters little whether this degraded "dust" is an unbelieving Jew, or a so-called Christian, conventionally accredited a "member of Christ, a child of God, and heir of the kingdom of heaven;" in either case he is anything but that to which faith should exalt him—"a burning and shining light," one in rank with the illustrious of his race.

To that renewed allegiance which proves the circumcision of the heart, the "Minister of the circumcision" calls his disciples, under his own immediate rule, in contradistinction to the "lords many" who necessarily exercise dominion over the kingdoms of the world. And not only does he thus establish their appointed stations, but He, as an effect of that immediate relation which they are to maintain, describes the true greatness of which that essential unity is productive: "Who-soever would be great among you, let him become least, and servant of all." They are to be distinguished by moral pre-eminence, by the dignity of high principle, which so ennobles the servants that they are like their Master in motive—the glory of God, and in aim—peace on earth, and good will to men. They are not to exact official homage, or assume official distinction ; their varied offices, like those of the members of the body, being all in the promotion of one will.

The Son of God "made himself of no reputation" in the sight of men, but "took on him the form of a servant," not to be served, but to attend the calls of want and of suffering,

claiming for the truth to which He bare witness only its own intrinsic power and glory.

He instructs them that the world confers an official dignity, which being sustained by wealth, gains for it the respect and admiration of this world's children; but that, as they, like their Head, are "not of the world," like Him they are to be altogether unindebted to whatever is extrinsic and meretricious; and that, altogether divested of that pageantry which attracts the worldly mind, they are to unlock those treasures of immortality, the unsearchable riches of the Messiah; that thus possessing all that is really worth, they might, although poor, endow many with the true riches.

When Saul of Tarsus studied Theology as the learned disciple of the celebrated Gamaliel, he was far less illustrious than when he ministered with his own hands to his necessities and to those of his fellow labourers. It was when he was willing "to spend and be spent" in planting and building up in their most holy faith the many churches of believers whose growth in grace he tenderly and unceasingly watched over—it was when he nobly maintained "the Hope of Israel," in chains, before the Roman power, as the prisoner of his Lord—when he considered his devoted life only dear to him as the means of doing his Master's work—and when he sought to glorify the mighty power which wrought in him, independently of all that attracts and captivates the carnal mind,—that Paul was truly great as a "Jew inwardly, whose praise is not of men but of God."

From the degraded and grovelling condition to which an idolatrous regard to rabbinical authority has reduced them, the Messiah would thus address such as have an ear to hear his voice, as one with Moses and the prophets, and who have an eye to see the budding of the long-withered vine, as we do at this day: "When ye begin to see these things, then look up, and lift up your heads, for your redemption draweth nigh." What other signs were to accompany this renewed manifestation of life in the vine? "Distress of nations with perplexity;" to be followed with the shaking of all but those heavenly principles which cannot be shaken, and which shall

alone survive the universal ruin of the present evil constitution of this world, or age, as the end of the Messiah's interposition; for he came to destroy the works of the Adversary.

It is not alone needful that the disciples of the nineteenth century should be as men waiting, with loins girded, and lights burning, for their Lord's return. They are to prepare for a time of fearful conflict with the powers of moral darkness acting by the agency of men. They are to take to them "the whole armour of God," not only to defend them from that persecution which the witnesses of truth must ever endure at the hand of the so-called religious world; but, as they have more to wrestle against than flesh and blood, they must wield those spiritual weapons which are provided, to quench the fiery darts of the wicked one.

They are not only to follow their glorious Leader in that victory of faith by which he overcame "the enemy of all righteousness," and all his seductive offers, but they are, as stewards of the manifold wisdom of God, to give their Lord's household "their portion of food in due season," that they may not be lean of soul, and dwarfish in spiritual stature, at his coming.

They are to make ready a people for the Lord, by "turning many to the righteousness which is by faith"—a world-overcoming faith in the Son of God; that thus they may be prepared to receive this salutation, "Open ye the gates, that the righteous nation, which keepeth the truth, may enter in."

With all this the proselyte is taught to have no affinity. He, like the deaf adder refusing to be charmed by the voice of the Most High, cannot, or rather will not, listen to these words of his, "This is my beloved Son, hear ye him." And equally averse is he to own this declaration of Him to whom he says "Lord, Lord," while he refuses to do the will of his Father—"I am the door; no man cometh unto the Father but by me." The misleading voice of the stranger has caused the "youth void of understanding" to follow her "pernicious ways, by reason of which the way of truth is evil spoken of." Alas! he is taught that one is not his immediate head, but that those other lords (with whom the Church is the door) have "dominion over him," and that therefore he is to "hear

the Church !” The salt is savourless, and is therefore cast out, being alike useless for want of that essential conservatory virtue which would make it beneficial in its incorporation with the house of Jacob, and for want of that evidence of faith which would enable it to illustrate the power of a Name which is else disgraced. The portion of Esau is their portion; “they loved strangers, and after them they will go.” Even the pretext of a new dispensation melts as wax before the terrible majesty of an indignation kindled by that idolatry which substitutes any authority for that of the Holy One of Israel, and which thus speaks from heaven, “I am the beginning and the ending, the first and the last. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter through the gates into the city.”

A self-evolving and systematic effort, accredited by influential names, and supported, empowered, and kept in motion by financial power, must needs be an artificial substitute for those immediate operations of Jehovah’s hand by which he signalizes his interpositions in behalf of Israel. “Not by might, nor by power, but by my Spirit, saith the LORD.”

Can a systematic, any more than an individual attempt to denationalise Israel, prosper ? Is there a charm in combined effort to avert that rebuke which withered the desire of the Gentile prophet whose way was perverse before the LORD, in seeking to curse those as individuals whom God had blessed as a united people, ever including in itself that “first ripe cluster” in which is ever its conservatory “blessing ?”

What did Balaam gain by running on an errand in which he was used only as the defeater of his own will, and as the proclaimer of that unity which he desired to infringe ? “The people shall dwell alone, and shall not be reckoned among the nations: the LORD his God is with him, and the shout of a king is among them. Surely there is no enchantment against Jacob, nor divination against Israel, of whom (as the election of grace) it shall be said, What hath God wrought ! God is not man, that he should lie; nor man’s son, that he should repent; hath he said, and shall he not do ?”

So long as the delusion upon which it was grounded served

to justify the kindness of our intentions in a systematic attempt to unchurch and denationalise "the election of grace," that plea might be urged and admitted; but now that the ground upon which rested this mistaken kindness has slipped from under it, leaving us wide awake to the yawning, heaving, blackening combination of evil elements by which we are surrounded—we are to meet the fearful exigencies of the day with the wisdom which cometh from above, and which has an ever ready antidote for every evil, and help for every emergency; instead of persisting in our own ways, which become the more condemnatory that they are not unconsciously but wilfully in opposition to the will of God.

Who that believes the evidence of his own senses, can doubt that an all but universal apostacy is rapidly spreading its fatal leaven, not only among the three estates of the realm, but to its utmost limits?

By walking contrary to God, we place ourselves in the condition of his adversaries: and what does the moth gain by daring the flame?

"Is adverse providence, when pondered well,
So dimly writ, and difficult to spell,"

that we cannot already read, in the light of retributory judgment, enough to apprise us that our way is perverse? and that to render schism from, rather than unity with, their Divine Head, a test of their faith in Christ, is to misapprehend his character no less than to misrepresent his doctrine?

Already has our systematic attempt been repaid by a systematic effort, put forth from the ecclesiastical heart of the British empire, to *un-Protestantise* that very Establishment which sought glorification in the adoption of those to whom it would minister in spiritual things!

But loudly and plainly as facts proclaim to all—and especially to these isles—that the Lord has a controversy with the nations, it has come home with peculiar solemnity to the Society, indebted, as it is, to a distinguished individual (whose name appears in its list of Patrons) for that appalling* revela-

* "Without remorse we have to disclose our disgraceful position, displaying the positive filth that lies on the moral surface of this our land.

tion of a festering, and contagious, and cureless depravity, which, as the curse of neglect, now fearfully mocks a maternity which, arrogating an exclusive claim to that "election of grace" which another Root bears, has neglected those moral obligations which it owed to its own household.

If the Society has been strikingly admonished of that hideous demoralization to which one of its Patrons felt it his duty to call the attention of the whole community, it has been no less singularly aroused, in the person of one of its oldest and most enlightened Directors, to that mode of benefaction which would combine the favour of God, the spiritual unity of "the election of grace" with their Divine Head, and the sure blessing which awaits those who thus bless Israel. This direction, which was publicly pronounced, was also recorded in the public prints, and was, in effect, expressive of "*his desire that the Jews should be converted to the faith of Abraham,*" aware as he was that this wish of his had caused the "anger" of "some."

Nothing but party and self-interest could be defeated in the carrying out of this Scriptural desire; and therefore none but the counterparts of the worshippers of "the great image which fell down from Jupiter," or those who "have" by that "craft" their "gain" could be displeased. The question therefore is, are the enlightened friends of Israel to contribute to the maintaining of a crusade which the Word of God condemns, and which defeats the good intentions of those who have a disinterested affection to the cause by "promoting" a mendicancy which was until now unknown among the Jews; while, in the delegation of power to the pampered "hireling," whose own they are not, and who therefore careth not for them, the enquirer is made and kept in an ignominious vassalage, and compelled to succumb to an alien authority, which he cannot respect, and fears to displease? while all that is

What a figure shall we then cut among the nations of the earth, if, knowing what we do know, seeing what we do see, and feeling what we profess to feel, we fail to remove the abominations and corruptions which are festering in the very heart of our population." Such is Lord Ashley's testimony in the presence of those who claim for the Established Church the office of supreme instructress of the people!

abject, disingenuous, and contemptible, is cultivated, instead of whatever is manly, open, and fearless in character and in conduct.

Who would be "angry" at this triumph of Divine truth over human misapprehension? Not the Patrons. Well may Lord Ashley represent men who fear God, and hate covetousness. Not the Directors: they, if they indeed have a single eye to the glory of God, are equally well represented by the Rev. Dr. Marsh. Not the *disinterested* members of the Committee, who have their vouchers for whatever is kind and humane in Sir Thomas Baring, Sir George Rose, and others; and least of all the Contributors, who would have good cause to rejoice in the adoption of the suggestion of the worthy Director; for thus, instead of having to deplore the diversion of their liberal supply into a worse than useless channel, which places and keeps the enquirer in the gripe of a self-interested power, they would "see the pleasure of the LORD prosper in their hands," in the immediate application of their liberality to the legitimate object—the abundant bestowment of *unsold* Scripture truth upon all the nation of the Jews; and thus should a generation arise "to seek the face of the God of Jacob with their whole heart," and to call them blessed.

Who can estimate the blessing to the Jews, as a people and as individuals, in thus being stimulated to glorify the ministration of the Word and Spirit of the Most High? If the dead shall hear the Word of God, and in immortal bodies come forth from the grave, surely the "dead in trespasses and sins" may, by the same omnipotent power, be called to arise to the life of faith.

The youths would be as steadfast pillars, nobly sustaining the obligations of their high calling, and its crowning "weight of glory;" and the virgins would, as polished gems, add that grace and beauty which is, in the sight of God, so inestimable, that in "the day when he maketh up his jewels" they shall be to him a crown of rejoicing. The children would grow up as "trees of righteousness, the planting of the LORD, that he might be glorified;" and the little children thus encouraged to come, He would bless, and out of their guileless mouths perfect his praise.

The night is far spent, and the great retributionary day is at hand, when the door, which is still open, shall be shut against repentance itself. Let the Society, therefore, instead of continuing to sacrifice the will of God to "their own net," and to fume devotional incense to "their own drag," stand out from their own party views and shallows; and at the Word of God, which shall then have embarked with them in restoring the Jews to the faith of Abraham, "launch out into the deep, and cast the net"—the ever-sound net of the fishermen of Galilee, of whom it was said, "I will make you fishers of men"—"on the right side of the ship;" and let them prove whether the watchful Guardian of Israel will not bless with abundant success one single effort undertaken in that simple, yet firm reliance on His power, which glorifies his Name as the God of truth; and whether, instead of having longer to complain that they "have toiled all night and caught nothing," they will not have reason at once to praise the LORD whose "mercy endureth for ever," and to receive that blessing which He bestows on those who bless His people.



